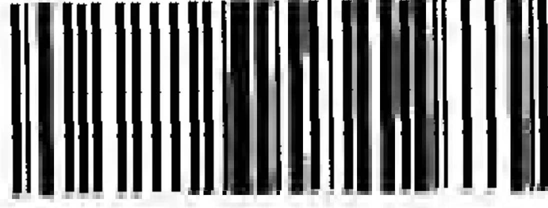
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للبحوث العلمية المحكمة



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ابن خلدون وليس تشومسكي: المؤسس الحقيقي لنظرية الملكة اللسانية

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* دكتوراة الفلسفة في علم اللسانيات من جامعة جورج تاون بالولايات المتحدة.
عمل رئيسا لقسم اللغة الإنجليزية، ووكيلا لكلية التربية ثم عميدا لها. ثم عميدا لكلية العلوم الاجتماعية. أيضا عمل رئيسا للأسرة الوطنية للغة الإنجليزية بوزارة المعارف.
حاليا عضو هيئة التدريس بقسم اللغة الإنجليزية.

Ibn Khalduun And Not Chomsky: The True Originator Of The Theory Of Language Faculty

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Abstract

This paper is motivated by the desire to shed light on the significant contributions of early Muslim scholars by virtue of our present knowledge. The aim of this study is to demonstrate that Ibn Khalduun is modern and scientific in his linguistic thinking. To achieve this aim, a concise comparison between Ibn Khalduun and Chomsky is carried out as a prelude to the theme of the paper; and some basic concepts of Ibn Khalduun are interpreted for the sake of the *non-Arabic-speaking* reader. An overview of Ibn Khalduun's general theory of his new science ^{c}*umraan* is given to highlight the crucial role of the factor of *malakah* (faculty) as the cause of the survival and maintenance of the best qualities of higher civilization; and hence *al-malakah al-lisaaniyah* (language faculty) will preserve and transform the best form of language from generation to generation. A critical analysis of the main components of Ibn Khalduun's theory of language is undertaken to present the principal features of the theory. A brief exposition of Chomsky's theory of language faculty and his model of language acquisition is presented. Their similarities and differences are examined. The paper ends with the conclusion that Ibn Khalduun is not only modern and scientific in his linguistic thinking but also the originator of the theory of language faculty.

0- Introduction

The author's interest in Ibn Khalduun stems from the desire to turn toward earlier stages of scientific knowledge and by virtue of our present knowledge, to shed light on the significant contributions of

early Muslim scholars in a way in which most later Muslim researchers could not, perhaps due to the limitations on their time or research tools they employ. *Non-Arabic-speaking* researchers cannot appreciate such contributions because of the indeterminacy of translations available to date and, therefore, access to them remains extremely difficult.

The aim of this paper is to demonstrate that Ibn Khalduun is scientific and modern in his linguistic thinking. The precedence of his linguistic concepts over those of his modern counterparts (both Muslim and non-Muslim) will attest to the fact that he is the originator of the theory of language faculty[1]. This discovery, it is hoped, will demonstrate Ibn Khalduun's theory of language as being both useful to all those working with language in general, and stimulating to the non-Arabic-speaking readership in particular.

This paper is divided into six sections. After a brief introduction where the purpose, method and limitations of the study are elucidated, the first section presents a background information to serve as a prelude to the theme of this paper. A concise comparison between the Arab scholar Ibn Khalduun of the 14^{th} century and the American scholar Noam Chomsky of the 20^{th} century is given. Secondly, an overview of Ibn Khalduun's general theory of his revolutionary science ^{c}*umraan* is given. This overview is crucial to lay the groundwork for the explication of his concept of the factor of *malakah* as the cause of the survival of the best qualities of higher civilization. In Ibn Khalduun's view, a*l-malakah al-lisaaniyah* (AMAL henceforth), in its complete form, will preserve and perpetuate the best or worst form of language from generation to generation. To render the essential precepts of Ibn Khalduun's linguistics more accessible to the *non-Arabic-speaking* reader, the second section exhibits an interpretation of some basic terminology used by Ibn Khalduun.

The third section presents an explicit exposition of the gross features of Ibn Khalduun's theory of AMAL. A critical analysis of the main components of the theory is undertaken in the same way as modern linguistic theories are analyzed. This study tries to interpret Ibn Khalduun's views on the nature of AMAL and how it is acquired in the light of recent understanding of language and new developments in linguistic studies. Nonetheless, this study does not seek to account for all "the facts of language" put forth by Ibn Khalduun, but rather to uncover those that are indispensable to determine the underlying structure and abstract hidden principles in the process of language acquisition and language use in so far as AMAL is concerned.

The fourth section presents a brief exposition of Chomsky's theory of language faculty and his model of language acquisition. an analysis of the similarities and differences between the two theories is carried out in the fifth section to show that the two do not seem to be very dissimilar from one another.

The final section extracts those similar and contrasting points between the two theories, leading to the conclusion that Ibn Khalduun is not only modern and scientific in his linguistic thinking but can also be claimed to be the originator of the theory of language faculty.

1- Background Information

1.1. *Ibn Khalduun*

1.1. Ibn Khalduun was hardly a linguist, yet he was a prominent thinker in his own right. Although he wrote his *Muqaddimah* (Introduction) in 1377 (A.D.), he was remarkably original and scientific in his thinking. His genius and ability for speculative thought, evidenced in his *Muqaddimah*, made him known to a wide readership both in the Muslim world and in the West although mostly via inadequate or fragmented translations. The *Muqaddimah* has come to be known as a self-contained reference of Ibn Khalduun's new science of *^{c}umraan* (Formation of Social Organization). That the English version of the *Muqaddimah* has been rated highly was pointed out by the great British historian Arnold J. Toynbee who spoke of it as being "undoubtedly the greatest work of its kind that has ever been created by any mind in any time or place." (Dawood, 1967: XIV).

1.1.1. Ibn Khalduun's thought has been thoroughly studied by different scholars and researchers for various reasons Sociologists, anthropologists, political scientists, historians, epistemologists, environmentalists and others have extensively investigated Ibn Khalduun's works and especially his *Muqaddimah*. Nevertheless, his linguistic thinking has received comparatively very little attention. Al-Missaddy (1986) wrote a general overview on linguistic thinking among the Arabs in which he touched upon different laws of Ibn Khalduun's theory of history. The only study which directly claimed to treat Ibn Khalduun's linguistic thought was one by Eid (1979) where he attempted to show its principal components and its internal properties in light of modern linguistic thought. But this study failed to satisfy the

requirements of scientific inquiry. On the one hand, the principal components of the internal properties of the theory were not posed with the requisite degree of sophistication to crystallize the originality of these concepts and their historical precedence. On the other hand, the naiveté and simplicity of the so-called modern linguistic concepts that the study has presented does not qualify it to be a serious attempt. Zakaria (1986) in another study aimed at showing that Ibn Khalduun presented advanced and deep linguistic concepts, deserved to be reflected upon, analyzed and compared with some currently held ones in linguistics. Zakaria's study is a good step in the right direction. Yet, its equating Ibn Khalduun's AMAL with Chomsky's linguistic competence has regretfully defeated the purpose of that study. The present study, however, will attempt to highlight the genius of Ibn Khalduun's concepts and compare them with recent linguistic ones to determine their historical precedence. The findings lead to the conclusion that Ibn Khalduun's linguistic concepts are modern and his approach is scientific. Furthermore, he can be justifiably called the originator of the theory of "language faculty". The comparative analysis will attempt to show the similarities and differences between the two models as objectively and as fairly as possible.

1.1.2. Ibn Khalduun was an exceptionally gifted man with a capacity for intellectual speculation and, it would, therefore, be a magnificent challenge to try to uncover his real thinking and the great influences that gave it its unique shape. Consequently, the study will not attempt to touch upon those influences whether they are from within or from outside of his Arabo-Islamic entourage. This endeavor should deserve a special treatment in its own right. The challenge for the present study also springs from the fact that it is only fair to subject Ibn Khalduun's ideas to the rigor and methodology of present-day scientific research for the simple reason that the requirements and the tools of research of his age are not compatible with current ones. This must be done so as to either support or refute his theory on purely scientific grounds.

1.1.3. Since this paper aims to provide the *non-Arabic-speaking* general reader, as well as the specialist, with a concise and coherent version of Ibn Khalduun's theory of AMAL, Ibn Khalduun's argument will be sketched in some detail so as to present the overall features of his theory. This task will not be problem-free as almost all the original work in the Muqaddimah was drafted in lecture style. The problem of using cross-references in manuscript literature and the difficulty of making precise allusions to some previous statements or text make the task of translating Ibn Khalduun rather complex. It is,

indeed, because of these technical difficulties and stylistic problems that it has always been necessary for the translator to repeat the source-language information as often as the target-language text required. By the same token, Ibn Khalduun's terminology and theoretical constructs (in the original language) require frequent elucidation, redefinition, illustration, and repetition or recapitulation for the sake of readers not sufficiently acquainted with them. In order to provide additional clarity and facilitate understanding of the material under scrutiny, some modern linguistic terminologies are used for the benefit of the non-Arabic-speaking reader. Parentheses are sometimes used to indicate that the translator has added either something that does not actually appear in the original Arabic text or has added a modern equivalent to it. It is hoped that this paper will, thus, make the essential concepts and ideas of Ibn Khalduun's linguistics more easily accessible to a wider circle of readers.

1.2. Chomsky

1.2.1. While Ibn Khalduun stated, centuries ago, that AMAL is the focal point in approaching any human language, Chomsky, a leading figure in linguistics today, is regarded as the founder of the language faculty theory. There is no doubt that his work has had a unique influence on the field of theoretical and applied linguistics and, indeed, on a wide range of the cognitive sciences. He is described as "arguably the most important intellectual alive."(Salkie, 1990, II.). His linguistic theory approximates the current syntactic theory. According to him, knowledge of language is the proper study of I-language (Internal-language) linguistics. This knowledge of language is represented by language faculty in the mind. The nature of language faculty is the subject matter of a general theory of linguistic structure.(Chomsky, 1986a). Yet, Ibn Khalduun is not given due credit for, at least, laying the ground work for this and other theories.

1.2.2. Chomsky thinks that it is legitimate and, in fact, important to try to discover significant insights of an earlier period and to determine in what ways they anticipate current work, to be understood properly in the light of subsequent developments. He says "This, it seems to me, is more or less what happened in the study of language and mind, and I think it is quite interesting to recover insights that have long been neglected, approaching earlier work . . . from the standpoint of current interests and trying to see how questions discussed in an earlier period can be understood, and sometimes reinterpreted, in the light of more recent understanding, knowledge, and technique" (Chomsky, 1977: 79). Chomsky himself feels very

close to the philosophy of Charles Sanders Pierce by paraphrasing his interesting outline 'abduction' almost to the point (Chomsky, 1977: 71)

1.2.3. It is significant that Chomsky's father was a specialist in Medieval Arabic and Hebrew grammar. While Chomsky learned a great deal from his father, he also studied Classical and Medieval Arabic grammar in the late forties with Giorgio Levi Della Vida, the Italian orientalist who wrote about Ibn Khalduun (Badawi, 1979: 146-7). Chomsky (1985) states that his early studies of medieval grammar led to some ideas about rule systems which entered his work on generative phonology and language systems. He further admits that "much of my own thinking about language was influenced by some of that work" (Al-Waer, 1982:73). It might have been a matter of coincidence that, in the beginning of the fifties, Chomsky studied Arabic linguistics under eminent scholars such as Franz Rosenthal who was translating the *Muqaddimah* of Ibn Khalduun at the time, and which was later published in 1958. It would, therefore, be quite justifiable to reason that Chomsky had access to Ibn Khalduun's *Muqaddimah* while his linguistic theory was still being formed. By the same token, one cannot be oblivious to the fact that Chomsky, one of the great scholars of this century, was in a good position to utilize the best available resources for scholarship and research, given his connections with some of the best academic and technical centers in the world. This abundance of scholarly atmosphere, coupled with long and sophisticated history of philosophical inquiry in the west, undoubtedly has greatly enhanced Chomsky's chances to produce scholarly work of incomparable magnitude. Given this evidence, and to do justice to current human knowledge and to objective scholarship, it would not be far-fetched to claim that Ibn Khalduun chronologically preceded Chomsky in the area of AMAL. Within the area of linguistics, it could not have been a coincidence that a contemporary scholar of Chomsky's caliber could not have had access to earlier language studies such as Ibn Khalduun's. Thus, it would not be too grand to state that centuries ago, and long before any modern linguist, a Muslim thinker was able to come up with ideas that have revolutionized human knowledge only in the 20th century.

1.2.4. Because of the aforementioned considerations, and to corroborate this claim, Ibn Khalduun's theory of AMAL is compared with Chomsky's theory of language faculty in this paper so as to determine the originality and precedence of Ibn Khalduun's AMAL. This discovery should hopefully provide the *non-Arabic-speaking* linguists with an up-to-date introduction to Ibn Khalduun's linguistics. Due to the close similarity in the stature of both thinkers in their

respective eras and the similarity of some basic linguistic concepts in their theories, a comparison and contrast study of their linguistic thinking must also be carried out in order to highlight Ibn Khalduun's original concepts and their precedence in modern linguistic theory.

2- *The Muqaddimah*

2.1.1. The *Muqaddimah* is regarded as the earliest attempt made by a social scientist to discover a pattern in the changes that occur in political and social organization. Ibn Khalduun's aim, and contrary to traditional historiography, was to uncover and explain the laws governing these organizations. He was careful in his observation, rational[2] in his approach, analytical and objective in his method, and encyclopedic in his details. A general expression of his strategy is that proof is in systematic observation, not in logical argumentation (Waafi I, 1962: 1212-1213). Hence, he aimed at an explanatory theory of history which he referred to as his 'new science'. Says he, "In a way, it is an entirely original science. In fact, I have not come across a discussion along these lines by anyone." (Op cit.: 332).

2.1.2. Ibn Khalduun's theory evolves around human beings and their physical environment . In his *Muqaddimah*, the influence of this environment is delineated; and the social organizations, primitive or high urban forms of society and their interrelationships are analyzed. The government of the state (the Caliphate) as the highest form of human social organization, as well as urban life as the most developed form of human association and civilization, are discussed. Finally, all aspects of higher civilization are examined in great detail: commerce, the crafts, the arts, the sciences, language, and so forth. He considers these aspects as both prerequisites and consequences of urban life. (Dawood, 1967).

2.1.3. Ibn Khalduun stresses the fact that *tamaddun* (the process of urbanization) is the natural result of human beings' need to cooperate with others to secure all the things necessary for their livelihood. Full co-operation results in a complicated social process called urbanization. To keep order between human beings cooperating with each other in such a complicated social process, the need for the restraining influence of the government is necessary to stop them from devouring each other and to bring justice to bear.

2.1.4. Civilization is the result of the formation of social organization which Ibn Khalduun calls *ᶜumraan*. A corresponding

growth is maintained between *ᶜumraan* and civilization; as *ᶜumraan* grows and increases in number, civilization develops and flourishes. Ibn Khalduun thinks that the factor of *ᶜasabiyyah* ('solidarity', 'group feeling', 'group consciousness') causes the difference in the size, quality, and influence of different human social organizations; the more solidarity between the members of the social organization, the more cohesive and stronger the social organization. A group with a powerful ᶜasabiyyah achieves more dominance over other incoherent groups.(cf. Ṫajfel & Fraser, 1978). Since the establishment of a state involves a large number of people, this process can take place only where there is civilization. A state requires large cities and towns for the development of luxuries, the crafts, the arts and the sciences.

2.1.5. According to Ibn Khalduun, all history of states moves in cycles; from strength and predominance to decline and disintegration. He explains that the survival of the best qualities of higher civilization is dependent upon the factor of *malakah*. Through continuous practice, an individual may master a craft or a science, thus acquiring it as *malakah*; and since the acquisition of *malakaat* (faculties) is a matter of education and training, they can be passed on to others who are willing and fit to learn them. Civilization is, thus, sustained through the ongoing process of the acquisition of a network of faculties (*malakaat*).

2.1.6. The central issue for Ibn Khalduun in the preservation and transformation of the sciences, arts, crafts and languages is the concept of *malakah*. The idea of *malakah* was a key factor in the survival and preservation of the best qualities of language passed down from generation to generation. Through continuous practice, an individual or a group could master a craft, a science, and so forth. Ibn Khalduun subjected the theme of AMAL to the same scientific rigor and methodological approach he used in explaining all social phenomena by showing the nature and principles on which it is based and the laws governing it. To be consistent, he explained the nature of language faculty, how it is acquired, the crucial factors in its correct or corrupt texture, the centrality of syntax in its sustenance, the universal molds of principles and particular rules governing it and the effects of social factors on it. He did this to demonstrate how fundamental the notion of *malakah* is not only in the acquisition and maintenance of human languages but also in the transfer and development of civilizations. Individuals and groups maintain *malakaat* (faculties), *malakaat* maintain (people's) civilizations. This can only occur in highly urbanized communities.

2.2. Basic Terminology

2.2.1. The theoretical goals of the Khalduunian model of language are to describe the theory of AMAL as a property of the human mind and to account for its source. To achieve these goals, AMAL establishes a straightforward uni-directional process of language acquisition leading to the internalization of the grammar of a particular language, developing highly complex knowledge that is induced or abstracted from primary linguistic input. This process creates abstract universal molds in the imagination. Although the specific proposals put forward by Ibn Khalduun may not all necessarily be true, the theory in its overall shape provides a coherent framework within which one can test the nature of AMAL, demonstrate how it is acquired, account for the crucial factors affecting its correct or corrupt state, prove the centrality of syntax in language and how it involves specific principles and particular parameters. To further the understanding of Ibn Khalduun's work an explanation of some basic terminologies of Ibn Khalduun will be given.

2.2.2. Knowledge

For a better appreciation of Ibn Khalduun's original and ingenious concepts, a whole hierarchy of notions must be outlined. His concept of knowledge is one of these and must be elucidated first. In his concluding remarks, he explicitly states that Allah (S.W.T.)[3] is the source of all knowledge, "knowledge comes from Allah, the Strong, the Wise" (Waafi III, 1962: 1365). Throughout his Muqadimmah, it is apparent that Ibn Khalduun is guided primarily by the Quran and the Sunnah (Traditions of Prophet Muhammad --PBUH)[4]. According to his concept of knowledge, people are born ignorant of any kind of knowledge. (Waafi III, 1962: 1017-1018). Human beings acquire knowledge through the interaction of the five senses with the outside world. The sense perception leads to inward perception which is called "common sense". Common sense is the power which perceives all the sensual perception simultaneously. It transfers the sense data into the "imagination" (the power which pictures an image of the sensual data). The imagination leads to the "estimative power" where abstract ideas are perceived or to the "memory power" where all other imagined things are stored. Ibn Khalduun states that in the worlds of plants, animals and humans there are manifold influences. All this is evidence of the fact that there is a force that exercises an influence over such entities and is different from bodily substances. This is something spiritual; and this spiritual thing, he maintains, is the soul.

> The human soul cannot be seen, but its influence is evident in the body, as if all its parts, in combination or separately, were organs of the soul and its powers. The powers of action are touching with the hand, walking with the foot, speaking with the tongue, and the total combined motion with the body. The powers of sensual perception are graded and ascend to the highest power, that is, the power of thinking, for which there exists the term 'rational soul' (An-nafs An-naatiqah). Thus, the powers of external sense perception, with the organs of vision, hearing, and all the other organs, lead up to inward perception. The first (inward sense) is the 'common sense', that is, the power that simultaneously perceives all objects of sensual perception, whether they belong to hearing, seeing, touching, or anything else. In this respect it differs from the power of external sense perception, as the objects of sensual perception do not all crowd upon external sense perception at one and at the same time. The common sense transfers (the perceptions) to the imaginations, which is the power that pictures an object of sensual perception in the soul, as it is, abstracted from all external matter. (Waafi, I: 407).

It is, therefore clear that Ibn Khalduun attaches a great importance to the soul vis-à-vis the acquisition of knowledge , which clearly goes through a complex chain of processes via the sensory-motor organs mentioned above.

2.2.3. Malakah

In 1697, an article on Ibn Khalduun and his work by the well-known French scholar Barthelmy d' Herbelot de Molainville was found in his library called "D'Herbelot Bibliothe'que Orientale". The article contained a number of excerpts from the Muqaddimah, but were full of mistakes apparently due to faulty translation. However, European scholars began showing greater interest in Ibn Khalduun's own work--especially on historiography and sociology, during the 19th century. In 1806, Isaac Sylvestre de Sacy produced a French translation of parts of the Muqaddimah and a few others in 1810. In 1812, Von Hammer Purgstall translated other parts of the Muqaddimah into German and a few more in 1822. In 1825, Quatremere translated more parts of Ibn Khalduun's master "Introduction" (to social science). By then, scholars in Europe such as Shultz and others began to realize the significance of

Ibn Khalduun's ideas and called for a complete translation of the Muqaddimah. De Slane was the first European scholar to produce a complete translation of Ibn Khalduun's Muqaddimah in two volumes, the first one in 1862 and the second in 1868. (Waafi I, 1962: 256-263)

The first complete and fully annotated translation of the whole of Ibn Khalduun's famous Muqaddimah into English was produced by Rosenthal in 1958. Rosenthal's has been the most widely relied upon translation of the Muqaddimah up to date. Nonetheless, no matter how useful such a translation has been, it does contain a number of serious flaws. The current paper, however, will deal only with Rosenthal's translation of Ibn Khalduun's most central concept in his theory of language (AMAL), and how such a translation disfigures the whole of the Khalduunian model of language. Rosenthal translates the Arabic word *malakah* wrongly. In his view, "*malakah*" means "habit", which has very deep implications in the field of linguistics and language pedagogy. According to Webster's Ninth New Collegiate Dictionary (1988), the term "habit" means:

a- prevailing disposition or character of a person's thoughts and feelings: mental make up

b- a settled tendency or usual manner of behavior

The synonyms given for the word "habit" are "practice", "usage", and "custom". The implications, therefore, are:

a- a behavior pattern acquired by frequent repetition or physiologic exposure that shows itself in regularity or increased facility of performance

b- an acquired mode of behavior that has become nearly or completely involuntary.

"*Malakah*" in Arabic means ihtiwai Ash-shay' Wa al-istibdaad-u bih (احتواء الشيء و الاستبداد به) :(Eid, 1979: 5): to completely contain a thing and (be in a position to) fully control it with full ease/liberty. Al-Mu^{c}jam Al-Waseet, a recent Arabic dictionary, equates "*malakah*" with sifah raasikhah fi an-nafs صفة راسخة في النفس :an ingrained property in the Soul or an attribute (Aniis, 1972: 886). A number of Arab linguists use the following terms interchangeably: a*l-Malakah al-lughawiyah, al-malakah al-lisaaniyah, malakat al-lisaan, and malakat al-lughah.* Most recently Al-Fassi Al-Fehri (1990: 18) has used 'language faculty' as an exact translation of the Arabic term "*al-malakah al-lughawiyah*"(الملكة اللغوية) . In his other book (1986) he uses

the Arabic term a*l-malakah al-lisaaniyah* (الملكة اللسانية). The current paper uses a*l-malakah al-lisaaniyah*.

Moreover, Rosenthal asserts that both "*malakah*" and "habit" originate from Greek and are, therefore, etymologically and semantically related (Rosenthal, I, 1958: IXXXIV). Thus, his decision (to his mind) ought to be justified. Though this applies to the form "habit" as he ably demonstrates, unfortunately, "*malakah*" is ***not*** a loan-word in Arabic. The verb "*malakah*" {m-l-k-} is a triliteral verb with derivatives such as yamliku, milk, maalik, mulk, malik, and so forth. "*malakah*" derives from "MLK" and cannot possibly have been borrowed from any other language. Given such evidence, "faculty", a term which Rosenthal uses with a different signification, is the closest in meaning to "*malakah*" while "habit" remains too far away from Ibn Khalduun's notion of "*malakah*" both semantically and in theoretical terms as relevant to his theoretical framework.

Webster's New Collegiate Dictionary Ninth Edition (1988) defines the term "faculty" as:

a- an innate or acquired ability to act or do

b- an inherent capability, power, or function (the -- of hearing)

c- one of the powers of the mind formerly held by psychologists to form a basis for the explanation of all mental phenomena

d- natural aptitude

This, in fact, is exactly what Ibn Khalduun means by "*malakah*" and his theory of language, thus, falls within a specific school of linguistics. AMAL simply means L*anguage Faculty*, and Ibn Khalduun, as well as Chomsky, would appear to be referring, more or less, to the same thing, as will be demonstrated later.

2.2.4. Qaanuun (Law) (قانون)

Throughout his writings, Ibn Khalduun uses words such as S*unnat Allah, Sunnah, Qaanuun* (سنة الله، سنة، قانون) which all imply "laws" to uncover and explain the pattern that underlies the changes which occur in the human beings' political and social organizations.

But the question is whether the word "law" in Ibn Khalduun's parlance is congruent with the present use of the word among the scientific community. In a detailed analytical and critical study, Gurban (1984:39) concludes that "the Khalduunian law does not exactly have the same meaning as law in the present day, precise, and scientific meaning. Yet, it shares with it, at the primary levels, some attributes: sometimes it characterizes the behavior of [c]Umraan (formation of social organization) and the relationships between them. It also helps students of social issues to understand these behaviors and relationships."

In sharp contrast, the present study accepts Ibn Khalduun's use of the words *Qaanuun* "قانون" or *Sunnah* "سنه" as a "universal law" that is no exception in any way whatsoever since it is "Allah's Sunnah in His Creation" (سنة الله في خلقه) exactly as Ibn Khalduun uses the term in his original work. In point of fact, Ibn Khalduun explicitly defined his use of the word law *Qaanuun* (قانون) as a principle governing the action or procedure for the distinction of right from wrong and truth from falsehood, leaving no room for interpretation whatsoever. He says "the law in distinguishing right from wrong in historical information on the grounds of (inherent) possibility or absurdity is to investigate human social organization which is identical with civilization. We must distinguish the conditions that attach themselves to the essence of civilization as required by its very nature, the things that are accidental and cannot be counted on; and the things that can not possibly attach themselves to it. If we do that, we shall have a law for distinguishing right from wrong and truth from falsehood in historical information by means of a logical demonstration that admits no doubts . . . ."(Waafi I, 1962: 331).

3- Ibn Khalduun's Language Model

3.1.1. According to Ibn Khalduun, the term "language" is an expression of the intention behind what the speaker wants to say. Such an expression is conveyed by the act of the tongue. This is a reference to the pragmatic side of language. Language is used for communication. An act of speech originates in intentions in the speaker's soul to convey a meaning. Consequently, language must emerge as *malakah* (faculty) firmly fixed in the organ that produces it; that is, in the tongue. However the physical manifestations of language represented by lexical items with their phonological, morphological, syntactic and semantic properties are culturally specific to every notion. To quote Ibn Khalduun:

language, as the term is customarily used, is the expression by a speaker of his intention. Such expression is an act of the tongue which originates in an intention to convey the meaning of speech. Therefore, (language) must become an established faculty in the part of the body that produces it, namely, the tongue. In every nation, the formation of language takes place according to their own terminology. (Waafi III, 1962: 1264).

3.1.2. Ibn Khalduun considers the aural perception as the most important as far as the acquisition of AMAL is concerned. "Hearing begets (the father of) all language faculties" (Op cit.:1256). His model of language can be characterized as follows: The external sense perception, with the organs of hearing, processes the language input up to inward perception. The first inward perception is called "the common sense", the power that simultaneously perceives all objects of sensual perception. Then, the power of common sense transfers the language input (oral utterances) to the "imagination". The imagination is the power that pictures an object of sensual perception in the soul, where an image of these oral utterances is ingrained. This image is represented as a set of abstract molds. The speaker uses these molds as his models in composing utterances, just as builders use molds as models in their work. Abstract ideas are perceived by the "estimative power" and all other objects of perception are stored in the "power of memory". The powers of common sense and imagination are located in the first cavity of the brain, the former is in the front and the latter in the back. The estimative power and the memory power are located in the other cavity of the brain. The estimative power is found in the front while the memory is in the back. For Ibn Khalduun, language is conceptual; and the underlying concepts are meanings. These meanings are in the soul. (Waafi I, 1962: 403-8).

3.1.3. Ibn Khalduun equates writing with reading since his characterization of writing fits the processes of reading. He thinks it is the most useful craft because in contrast to other ones, it trains the reader in intellectual speculation which provides the acquisition of unknown sciences. He views comprehension as a process in which the language input goes through layers of processing before the meaning is understood. Reading involves interaction between language and thought. It involves a production of oral equivalents to the graphic representations on the page. It is a transition from written symbols in the text to oral utterances in the imagination. The oral utterances are transitional in the imagination and are processed as meanings or concepts in the soul.(Waafi II, 1962: 983-4).

3.1.4. Ibn Khalduun begins with the premise that human language is conceptual, and that the underlying concepts are meanings, not just physical words devoid of sense. These meanings or concepts are in the soul: abstract ideas are in the estimative power; other perceived objects, imagined or otherwise, are kept in the memory power. Language is distinctly characterizable as dependent on syntax. The psychological meaning is processed through AMAL which in turn is characterized by universal abstract molds in the imagination. These universal molds are abstracted by the mind as images from specific linguistic structures in the language input. The output of AMAL is oral utterances which are produced through the tongue (the organ for the soul's power of speaking). (Waafi I, 1962: 407-408).

3.1.4.1. According to Ibn Khalduun, writing consists of symbols that represent oral utterances. Meanings rooted in the soul are conveyed through these utterances. Writing falls second in place after oral expression in serving as an avenue to express meaning. Because it reveals the thoughts that people have, it is a noble craft specific to human beings. In the realm of education and sciences, writing also helps to go beyond the limits of time and space. Consequently, Ibn Khalduun's concept of the writing process can be rewritten as follows: Through the use of imagination, meanings in the soul are processed as oral utterances; oral utterances are represented through use of the hand in the form of graphic symbols which appear on paper.

3.1.4.2. Ibn Khalduun thinks that the acquisition of the *malakah* of writing is mediated by instruction. This, he calls "the transformation of writing in man from potentiality into actuality takes place through instruction." (Waafi II, 1962: 961). The quality of literacy within a given community depends to a large extent on the degree of socio-cultural sophistication that a community enjoys. Ibn Khalduun views literacy as a by-product of civilized society; and Bedouins are illiterate because they do not live in a civilized environment. The more developed the community, the more sophisticated the quality of a people's literacy skills and practices. Through instruction and actual writing, students are able to acquire the *malakah* of writing as an attribute ingrained in the soul. In this way, the learner is exposed to both theory and practice simultaneously. To quote Ibn Khalduun, "this strengthens his (respect for) the rank of knowledge and (for) perception as far as teaching is concerned. His *malakah* (faculty) becomes one of the most perfect kinds." (Op cit.,: 961).

3.2. Khalduunian AMAL

3.2. Human languages are *malakat* (faculties) in the tongue used to express meaning. These *malakat* are defined by Ibn Khalduun as qualities and colors of the soul. The qualities and colors are practical and mental matters. By being practical, they are corporeal and tangible. The acquisition of the corporeal and tangible states is perfect and proper when they are acquired instantaneously and without an intermediary. In the realm of physical and tangible matters, it is more beneficial for a person to directly participate in them without any outside help.

3.2.1. The quality of the expression (the language) depends on the quality of the *malakah* (faculty) attained in a corresponding relationship. If the latter is perfect, the former will also be so, but if the latter is imperfect or inadequate, it will simply be the same. By language is meant the sets of rules and conventions speakers know subconsciously. Without a perfect knowledge of these, utterances would be meaningless. The term "perfect" is essentially relative in the context of language use. The *malakah* has nothing to do with isolated words but with combining individual words to express the intended meaning. This is different from stylistic eloquence that requires of the speaker/writer to conform to the requirements of the situational setting and socio-cultural context of use. Ibn Khalduun says "The perfection or inadequacy [imperfection] (of this expression) depends on the (corresponding) perfection or inadequacy of the *malakah*. This (the faculty) does not apply to individual words but to syntax." (Waafi III, 1962: 1278-1279).

3.2.2. The acquisition of *malakah* is not instantaneous but rather a series of internalized grammars. According to Ibn Khalduun, the child's initial exposure to primary linguistic input leads to the development of a first grammar. This grammar is transitional because of the insufficiency of language practice and, consequently, it is called an ***attribute***. With more language exposure and more direct language practice, the transitional attribute is transformed into a ***con*** which is an attribute not yet firmly established in the mind. The final state is called ***al-malakah*** which is a firmly established attribute in the mind. *Al-malakah* is created by sufficient language exposure and direct language practice by the learner.

3.2.3. However, *al-malakaat al-lisaaniyah* (language faculties) do not emerge simultaneously. They are created one after the other. Because they are qualities and colors of the soul, the acquisition

of the first *malakah* is most sufficient, whereas the acquisition of an added *malakah* will be less efficient. The first *malakah* to be acquired is more efficient and long-lasting because the soul is in its natural state. Once the soul has been influenced by the acquisition of the first *malakah*, it is no longer in its pure state (tabula rasa) because it has been used as an imprint for the first *malakah* that has been acquired. This means that the soul is less prepared to acquire another *malakah* with the same efficiency as it did with the first one. Therefore, the acquisition of a second language, for instance, may be mediated through the first acquired language. This view obviously sees L1 of the learner as providing a partial solution to the L2 projection problem. It attributes considerable importance to L1 grammar. But the elimination of L1 effects on L2 in many instances is a viable way to reject this view of L1.

3.2.4. Ibn Khalduun affirms the abstractness of the language faculty in poetry and prose. In mentioning the significance of the behavior of genre and style used by poets and what they mean, he explains that they use tools to express the looms on which poetic structures can be woven, or the molds into which they are packed. They are not used to express the basis upon which the meaning of a statement rests nor is it used for the perfect expression of the idea resulting from the particular structures employed; that is the task of language eloquence and rhetorical style. It is not used in the sense of meter, as employed by the Arabs in connection with poetry. That is the task of prosody. These three sciences fall outside the craft of poetry. Poetical behavior is used to refer to a mental form or image for universal metrical structures in the sense of conforming to any particular structures. "This form is abstracted by the mind from the best and prominent structures available and given a place in the imagination comparable to a mold or loom." (Waafi III, 1962: 1303).

Ibn Khalduun continues to expound on the abstractness of AMAL (language faculty):

> Structures are arranged as sentences or not sentences . . . as is the case with the structures of Arabic speech and the position of individual words in respect to each other. This teaches a person the universal mold which he can learn through (constant practice in Arabic poetry). This universal mold is an abstraction in the mind, derived from specific structures to which all of the universal mold conforms. (Waafi II, 1962: 1303).

An Arabic-speaking person constructs utterances in the same mold used by all other Arabs. These molds are known only to those who have a perfect knowledge of the Arabic language, so that in their minds they have an absolute common universal mold, which is the result of abstraction from specific individual molds. They use the universal molds as their models in the production of their utterances, just as builders use their molds as set models, and weavers a collection of looms. (Waafi III, 1962: 1303).

3.2.5. Ibn Khalduun very explicitly affirms the centrality of syntax within AMAL. "The first and most important among them (i.e. Lexicon, Syntax, Style , Rhetoric, and Literature) is syntax, since it gives a clear indication of the basic principles used in expressing the various intended meanings. Thus, one can distinguish between (the sender of the action) (Faa^{c}il) and (the receiver of the action) (Maf ^{c}ul Bih), as well as between the *Mubtada* (subject of a nominal sentence) and its *Khabar* (predicate). Without the principles of syntax used in expression, the intended meaning will be lost."(Op cit.:1264). The perfection or inadequacy [imperfection] of such utterances depends primarily on the state of the language faculty. To quote Ibn Khalduun, "the perfection or inadequacy [imperfection] (of this expression) depends on the (corresponding) perfection or inadequacy of the faculty. This (faculty) does not apply to individual words but to syntax". (Op cit. : 1278-1279).

3.2.5.1. Notwithstanding the fact that Ibn Khalduun does not name them explicitly, it is implicit that these principles and parameters account for such formal properties of language as phonology, morphology, and certain aspects of semantics. He very explicitly affirms the subconscious nature of syntax. The knowledge which is represented in this way is knowledge below the level of awareness; most people are not aware of the systematic nature of their language and can not articulate the principles and parameters that they, in fact, follow. Ibn Khalduun explains that in the same way there is often a person who has acquired this (language) *malakah* and is very good at both poetry and prose, yet cannot distinguish between the subject and the object nor any of the laws (principles) of the craft of Arabic (Op cit.: 1278). The nature of this knowledge is also very sophisticated in that as well as being able to understand and produce utterances which they have never heard before, adults and children know by instinct and experience that utterances are either grammatical or ungrammatical and that meanings can be expressed in more than one way.

Using Arabic as an example, Ibn Khalduun explains AMAL. He says that "the author of a spoken utterance constructs his utterance in (the molds) used by (Arabs). These are known only to those who have a native command of Arabic speech such that, in their minds, they have an absolute universal mold which is the result of abstraction from specific individual molds. They use that universal mold as their model in composing utterances, just as builders use the mold as their model, and weavers the loom". (Waafi III, 1962: 1303).

3.2.5.2. Ibn Khalduun gives a number of examples of the knowledge of Arabic which native speakers of Arabic possess. This knowledge is rule-governed but is, in most cases, quite unconscious. Unconscious syntactic knowledge will serve as an example offered by Ibn Khalduun concerning the rule-governed nature of syntax. "This form is abstracted by the mind from the best and prominent structures and given a place in the imagination comparable to a mold or loom, and then (the mind) selects the structures considered correct by the Arabs in the sense of having the (correct) vowel endings" (Op cit.:1301). Similarly, speakers of Arabic possess a knowledge of phonological rules that enable them to produce correct strings and to judge whether other speakers of Arabic are using such rules correctly.

3.2.6. Ibn Khalduun corroborates the native intuition as a mental reality resulting from acquiring AMAL. He substantiates that if a person possesses the Arabic language faculty and is confronted with somewhat non-perfect Arabic speech, the hearer automatically rejects it without being able to give reasons in the same way as syntacticians would. This is proof of the existence of laws which are subconsciously acquired by induction. This is a mental process which takes place in the mind of a person who lives among the Arabs and who, by practicing Arabic speech, becomes as genuine a speaker of Arabic as they are (Op cit.:1290).

3.2.7. Another significant point about Ibn Khalduun concerns language change. Centuries ago, and long before any modern linguists, he was able to talk about the phenomenon of language change, evolution, and variation. Language shift and development in Ibn Khalduun's view may be phonological, syntactic, lexical, semantic and pragmatic. These changes obviously occur over a long period of time and often go unnoticed by the layperson. They are due primarily to upheavals such as wars, invasions, famine, migration, and so forth. However , the most important factor behind language change seems to be the ongoing process of cultural transfer. Each generation passes language to another and the new receiving generation does not keep its

language totally unaltered. Parts of the language undergo slight or major changes while other parts may remain intact over time. This definitely depends on the ever-changing needs of society. (Yule,1985).

3.2.7.1. Ibn Khalduun has emphasized the important role of language isolation and language contact in the acquisition of AMAL. The ideal situation, according to Ibn Khalduun, for acquiring Al-*malakah* is through social interaction in a homogeneous speech community that has been untarnished by contact with divergent speech communities. This situation of homogeneity enables the young generation to acquire their intuitive *malakah* in a relaxed and natural atmosphere. On the other hand, language contact with other speech communities leads to the unavoidable situation of language change.

3.2.7.2. Then, the corruption of AMAL occurs and continues as a result of the close contact with non-native speakers. In Arabic, for example, the process of corruption is evident in the loss of vowel-endings called **I^{c}raab** by grammarians. This process continues to affect the conventional meanings of words. To quote Ibn Khalduun, "many Arabic words were no longer used in their proper meanings." (Waafi III, 1962: 1268). In sharp contrast to the pure language used by the natives, indulgence in language used by non-native speakers altered the meaning of many Arabic words. The result was that AMAL of the original Arabs became corrupt when they came into contact with non-Arabs.

3.3. AMAL Vs. Knowledge of Syntactic Rules

3.3.1. Ibn Khalduun openly differentiates between AMAL as a subconscious mental knowledge and the knowledge of syntactic rules as a conscious one, induced by grammarians from the output of AMAL. He says that "the craft of Arabic (the sciences of the Arabic language) is knowing the laws of this (language) *malakah* (faculty) and its (special parameters). It is a knowledge about the nature (of the *malakah*) and not the actual *malakah*; it is just like one who knows a particular craft in theory but he cannot implement it perfectly in practice." (Op cit.:1286). The same thing can be said about knowing the laws of parsing in comparison to the faculty itself, "knowing the laws of parsing, it is knowing about the knowledge but not the action itself." (Op cit. :1287). Ibn Khalduun gives a direct and to-the-point, concrete example to highlight the difference. He gives the example of a scholar of syntax who is fully informed of these laws in theory. Yet, in practice, he cannot express himself appropriately. When this scholar is asked to write two lines to a relative or a close friend or write a

petition to redress injustice of some kind or for any other reason, he makes mistakes and uses inadequate language. "He is unable to compose appropriate language for that purpose and to find the expressions for the intended meaning, based on the style of the Arabic tongue. In the same way, there is often a person who has acquired this faculty and is very good at both poetry and prose, yet he can not distinguish between the subject and the object nor any of the laws of the craft of Arabic. From this, one knows that this (language) faculty is different from the craft of Arabic (knowledge of grammatical rules), and it is completely independent of it (the craft of Arabic)." (Op cit.:1287).

3.3.2. Furthermore, Ibn Khalduun differentiates between AMAL as proper language knowledge and knowledge of the principles and parameters of this *malakah* as improper language knowledge. The former is the knowledge of the actual *malakah* whereas the latter is a knowledge about *al-Malakah*. He emphatically states that not only is the faculty different from knowing syntactic rules but also totally independent of it: "This faculty is different from the craft of Arabic (knowledge of syntactic rules), and it is not in need of it at all." (Op cit.:1287). Having AMAL is proper language knowledge; knowing the principles and parameters of this *malakah* is improper language knowledge. How is it possible to tell 'proper' language knowledge gained via AMAL from improper language knowledge gained in some other way? According to Ibn Khalduun, proper language knowledge is the result of exposure to natural language. This natural language embodies the principles shared by all languages and the parameters that distinguish one language from another. The soul in its natural state picks up those principles and parameters to produce the final state of AMAL or in other words the adult language variety. The final state instantiates the principles and parameters of that particular language. Therefore, the soul only processes input of natural language. This process of acquisition is a subconscious one identical to the process children utilize in acquiring their first language. This what Ibn Khalduun means by al-kalaam al-maṭbuu^c (natural speech) in contrast to al-kalaam al-maṣnuu^c (contrived speech). (Op cit. : 1317).

3.3.3. As improper language knowledge is a conscious knowledge of syntactic rules of a particular language, it enables the learners to know the rules, be aware of them, and be able to talk about them. Being the result of the induction of explicit rules from language output, this conscious knowledge is a by-product of the teaching/learning of explicit rules through drills, explanations, and error-correction. This conscious process characterizes an unnatural

language input unfit to produce AMAL. Because it is unnatural, this type of language input violates the requirements for the acquisition of AMAL; therefore, it will be processed through the general learning-processor and finally stored in the long-term memory. It is unnatural because it does not reflect abstract features of language and because it is not embodied through natural language. This does not negate the fact that some learners are able to acquire language through a modicum of natural language which they manage to glean from these learner-centered activities.

3.4. Acquisition of AMAL

3.4.1. Ibn Khalduun describes how the language faculty is acquired. He asserts this faculty results from direct and constant listening to and practice of Arabic speech, as well as understanding the peculiar properties of its syntactic structures. It is not acquired through the knowledge of the syntactic rules normally induced by grammarians. Those rules merely present knowledge about the language; they do not give a person possession of the actual faculty in its proper sense. (Op cit.: 1289).

3.4.2. With regard to positive language evidence, Ibn Khalduun differentiates between two types of speech depending on the speech community. There is the pure speech community that has not been tarnished by language contact with other divergent speech community. In this situation, the learner will be exposed to what Ibn Khalduun calls *"al-kalaam al-matbuu^{c}"* (natural speech). Here the language is spoken naturally by pure native speakers in a relaxed, natural, learning atmosphere. Consequently, the process of listening to this natural speech is a subconscious one on the part of both the source of language evidence and the learner.

3.4.3. On the other hand, the speech community comes into language contact with other speech communities. Language change then permeates all levels of the language. In addition, pure natural native speech becomes scarce. To provide the closest evidence of near-pure native language, Ibn Khalduun advocates what he calls *"al-kalaam al-masnuu^{c}"* (contrived speech). This speech consists of the best forms of prose and poetry. To acquire a perfect native *malakah*, the learner is required to listen to high forms of the language represented by texts from the Holy Qur'an and Hadeeth (Sayings) of the Prophet (PBUH). Texts by famous writers and fine poetry by great poets are also important sources of contrived speech. Therefore, the process of listening to contrived speech is a conscious process on the

part of both the learner and his teacher. But the process of internalizing AMAL remains a subconscious one for all intents and purposes.

3.4.4. Ibn Khalduun's theory of AMAL postulates that initially speaking, the child's mind can acquire any human language. The child is endowed with an innate ability to extract generalizations from the exposure to human language. The quality of the language evidence determines the quality of AMAL attained. An image of the structures of the language evidence is ingrained in the soul. In the case of natural language evidence, the process of teaching and listening to the evidence is a subconscious one; whereas, it is a conscious one in the case of contrived speech. In Ibn Khalduun's theory, the concept of *malakah* is a physical, tangible and mental matter. The acquisition of *malakah* is complete and perfect once it is acquired directly, instantaneously and without an intermediary. In both natural and contrived speech situations, AMAL , Ibn Khalduun believes, is created through a subconscious acquisition process. (Waafi II, 1962: 935).

3.4.5. A constant theme in Ibn Khalduun's model is the nature of the language evidence available to the child. Children have to acquire the grammar (syntax) from the evidence they encounter. Without evidence they will acquire nothing; but with evidence they will learn any human language they are exposed to. Ibn Khalduun's theory stems from the claim that the input to the language learner determines the end-result, that the input is sufficiently precise to account for linguistic competence (faculty) in its perfect or corrupt state. He specifically states that the acquisition of AMAL is created from "the direct and constant practice of Arabic speech and from repeated listening to and understanding of the peculiar properties of its syntactic structures" (Waafi III, 1962:1289). The general properties of the evidence that are necessary for acquisition have been illustrated by Ibn Khalduun throughout the model.

3.4.5.1. To start with, the evidence is a positive one consisting of sentences that actually occur in the language. The language must be chosen from the best form of prose and poetry. The language faculty is created by the memorization of (samples of) Arabic speech that are likely to aid in acquiring (proper) language faculty (Op cit.:1313). Such excerpts include "fine poetry, rhymed prose of an even quality, and certain issues of lexicography and grammar from which the student is, as a rule, able to inductively derive most of the rules of Arabic." (Op cit.:1277). He does not include negative evidence such as explanations, corrections of wrong or ungrammatical sentences as part

of evidence necessary for the acquisition of language faculty. The foundation of language acquisition is that only positive evidence by and large plays a critical role. The child must learn chiefly from positive examples of what people actually say rather than examples of what they do not say.

3.4.5.2. Ibn Khalduun believes that listening to positive language evidence is primary and basic for creating language faculty, the basis on which all language m*alakaat* (faculties) depend in actual use. "Hearing begets (is the father of) *Al-Malakaat Al-Lisaaniyah* (language faculties)." (Op cit.:1265). According to Ibn Khalduun, "constant practice of Arabic speech" does not mean that language acquisition is the result of direct imitation in the form of repetition of adult sentences. Rather, it is *deferred imitation* in which the child uses adult speech some time later that has greater frequency in the child's speech than direct imitation.

3.4.5.3. In both natural and contrived speech situations, Ibn Khalduun maintains that the basic strategies in acquiring language faculty are through repeated listening to, constant practice of, and memorization of the best of prose and poetry. Unconscious knowledge such as the language faculty's cannot be acquired through grammatical explanation. It seems unlikely that explanatory evidence in principle could counteract the inadequacy of positive evidence. He implicitly rejects the idea that correction, in the sense of explicitly correcting the child's malformed utterances, could in principle compensate for deficiencies in the positive evidence, be it in the form of explanation or rejection. Additionally, Ibn Khalduun accentuates the positive role of spontaneous social interaction, seen only in recent years as the mainspring of language acquisition, in the child's language development. Listening to positive evidence is the mainspring of language acquisition in his theory. Constant practice (social interaction) and memorization are key processes in acquiring language faculty. (Op cit.:1285-6).

3.4.5.4. According to Ibn Khalduun's model, there is a mutual dependency between the primary linguistic input and the language system actually attained. An exact match between the two is maintained. In Ibn Khalduun's theory, language acquisition is always described in terms of a corresponding dependency; that is, there is a one-to-one relationship between the primary language input and the resulting language faculty. If the language input is perfect, the language faculty will be perfect, and if the former is corrupt, then the latter will also be corrupt. In other words, AMAL is a true reflection

of the language input whatever and however it is. There is no mismatch between the primary linguistic input and the system actually attained. The grammar that underlies language use, which has to be acquired by children, matches the actual sentences that an individual learner may happen to have been exposed to. Therefore, there is no need to postulate a projection problem for language acquisition.(Op cit.:1313).

3.5. Ibn Khalduun's Theory of Teaching

3.5.1. Ibn Khalduun states that human beings are born ignorant of any knowledge of language with an innate ability to think, and an ability to make generalizations about language (Op cit.:1017-1018). They can approximate their pursuit towards perfection through knowledge. Knowledge can be learned from those who already possess it, i.e. parents, teachers, and so forth. Language knowledge, according to Ibn Khalduun, is characterized by AMAL. The acquisition of faculties takes place through education and training. They are imparted to others who have the volition and capability to learn them.

3.5.2. The awareness of the importance of "a*l-malakah*" is a key factor in teaching and learning in general. This depends on the quality of both the educational input and the acquired faculty of the instructor as well as on the predisposition on the part of the student to acquire *al-malakah*. (Waafi II, 1962: 935). Ibn Khalduun views instruction as a craft whose pedagogical methodology is characterized by the following tenets:

3.5.3. Teaching is effective when it proceeds gradually. The teacher presents the students with a quick survey of the principal problems within each given discipline by commenting on them in a summary fashion. The teacher should study the student's intellectual potentials and preparedness for understanding materials that will be presented until the teaching/learning program under consideration is completed . In the process, the student acquires the faculty of the subject studied. However, that faculty will be an approximate and weak one. The best it can do is to enable the student to understand the discipline and to become aware of its problems.

The following stage consists of a review by the teacher of what was taught the first time. The teacher instructs the student on a more advanced level with full commentaries and explanations on the previous teaching points. The teacher exposes the student to the

existing differences of opinion within the field and the forms they take. Thus, the faculty of the student is improved.

After that, the teacher guides the student to provide him with a solid ground in the discipline. The teacher leaves nothing that is complicated, vague, obscure or unexplained. In short, he uncovers all the secrets of the discipline for him. Finally, Ibn Khalduun warns that the teacher should not use undue severity with the student so as not to hamper his acquisition of AMAL. (op cit: 1243).

4- Chomsky's Model

4.1. For Chomsky, the language faculty "is a distinct system of the mind / brain with an initial state so common to the species (to a very close first approximation, a part from pathology, and so forth.) and apparently unique to it in essential respects. Given appropriate experience, this faculty passes from the zero state (So) to some relatively stable steady state (Ss), which then undergoes only peripheral modification (say, acquiring new vocabulary items). The attained state incorporates an I-language (it is the state of having or knowing a particular I-language). UG (Universal Grammar) is the theory of (So); particular grammars are theories of various I-languages. The I-languages that can be attained with So fixed and experience varying are the attainable human languages, where by 'language' we now mean I-language. The steady state has two components that can be distinguished analytically despite the fact that they may be merged and intertwined: a component that is specific to the language in question and the contribution of the initial state. The former constitutes what is 'learned' if this is the appropriate concept to employ in accounting for the transition from the initial to the mature state of the language faculty; it may well not be."(Chomsky 1986a: 25-26).

4.1.1. Chomsky distinguishes two types of linguistics. E-language (External-language) research and I-language research. The former collects samples of language in order to describe their properties as structures independent of the properties of the mind. The latter is concerned with what the speaker knows about language as an internal property of the human mind. The evidence for E-language is the speaker's actual behavior of concrete physical manifestations of language; whereas, I-language linguistics is the invention of possible and impossible sentences whose evidence is whether the speaker knows if they are grammatical. For Chomsky, linguistics is the study of I-language.(Chomsky, 1986a).

4.1.2. Chomsky maintains that there is a UG common to all human languages. UG is an internal property of the human mind. It is species characteristic, biologically endowed, and present in the mind in the child's pre-linguistic initial state. The principles of UG lay down the general requirement a human language has to meet; whereas, the parameters account for the variations between languages such as the pro-drop parameter. Chomsky advanced specific proposals for UG first synthesized in his model lectures on Government and Binding (Chomsky, 1981a) and developed further in *Knowledge of Language* (Chomsky, 1986a) and *Barriers* (Chomsky, 1986b). UG states that human languages share a set of common principles which are supplemented by parameters that vary within clearly defined limits from one language to another. One of the most general principles is "Structure Dependency", which implies that knowledge of language is based on the structural relationships in the sentence. Another principle is the "Projection Principle" which states that the sub-categorization properties of lexical entries project into the syntax of a sentence and, thus, pay due attention to the importance of the lexicon to the semantic and syntactic properties of words, (Cook, 1991).

4.1.3. The theory relies heavily on the notion of the individual's knowledge of principles as they apply to the language, partly through variable parameters, interconnected with a knowledge of how the lexical items of the language are used in syntax. Language faculty or (knowledge of language) does not consist of rules as such but of underlying principles from which individual rules are derived; the concept of the rule, once the dominant way of thinking about linguistic knowledge, has now been minimized. What we know is not a rule system in the conventional sense. "In fact, it might be that the notion of rule in this sense . . . has no status in linguistic theory" (Chomsky, 1986b:151). This is the major conceptual shift of the theory. Rules are to be explained as the interaction of principles and lexical properties rather than existing on their own right. So rules are artifacts of the interaction between the principles and the lexicon. The language faculty is indeed held to be specific to the human species; no other creature, apart from human beings, possesses a proper language organ. For Chomsky, the language faculty is concerned with an attribute that all people possess. Ultimately, the linguist is not interested in a knowledge of Arabic or English but in the language faculty of the human species. The aim of Chomsky's theory is to describe language as a property of the human mind and to explain its origin. Therefore, it creates an apparatus of considerable complexity. Though the specific sub-theories put forward are not necessarily accepted by everybody,

nevertheless the theory provides a unified framework within which the sub-theories may be tested. (Chomsky, 1986b).

4.2. Chomsky makes it very clear that syntax is the core of his theory. He states: "I will consider a language to be a set (finite or infinite) of sentences." (Chomsky, 1957:13). He later elaborates that " Linguistic theory is concerned primarily with an ideal speaker-listener, in a completely homogeneous speech-community, who knows its language perfectly and is unaffected by such grammatically irrelevant conditions as memory limitations, distractions, shifts of attention and interest, and errors (random or characteristic) in applying his knowledge of the language in actual performance." (Chomsky, 1965:3).

4.3. Chomsky believes that human nature is not yet within the reach of scientific inquiry. He considers the faculty of language as a part of human nature. Yet the study of language as a specific domain of human nature can help to formulate a significant concept of human nature. Human behavior, according to Chomsky, is not amenable to the scientific approach. "It is conceivable that this persistent failure is to be explained on the grounds that the true theory of behavior is beyond our cognitive reach" (Chomsky, 1977: 69).

4.4. Language acquisition in Chomsky's model is characterized by two components: one is innate and the other is learned. According to the model, the language faculty has two states: an initial state called zero state (So) and a final state called steady state (Ss). UG, as the initial state of the language faculty, exists as a system of principles and parameters in the mind of the child. Because of exposure to language evidence, the child produces a basic grammar and fixes the value for the parameters and, therefore, produces one of the languages like Arabic or English, and so forth. Initially speaking, the child's mind can acquire any human language but eventually ends up acquiring a specific language based on the language evidence. The principles and parameters of the initial state are biologically endowed and are innate in the structure of the mind. The linguistic competence of children and adults includes properties which are explicitly taught. The grammar that underlies our language use, which has to be acquired by children, goes far beyond the actual sentences that an individual learner may happen to have been exposed to; there is a mismatch between language evidence and the system actually attained. Human languages are similar in that they share a common component, the principles and parameters of the mind. Phonology is acquired through a fixed system of principles and acquisition of vocabulary is directed by

an invariant conceptual system, prior to any experience. The acquisition of variation between languages is made possible by a parameter-setting process.(Chomsky, 1986a).

5- *Comparison of Ibn Khalduun's Language Model and that of Chomsky's*

5.1. Similar Concepts

5.1.1 Ibn Khalduun argues for the independence of AMAL from other cognitive abilities or organs such as understanding, vision, hearing, and so forth. According to him, "*Al-Malakah* (faculty) is different from understanding and knowing by memory." (Waafi III, 1962:1019). His explicit view of the independence of AMAL from other mental faculties does not correspond with the views of most psychologists today. For example, it contrasts with cognitive theories that view the mind as a single unitary system such as Anderson's model which sees the mind as a single elaborate network (Anderson, 1983).

5.1.2. This explicit separation of AMAL from other faculties in the mind in Ibn Khalduun's model is also reflected in its attitude toward language acquisition. It does not see language acquisition as dependent on either general learning or specific conceptual development but suis generis. Thus, it conflicts with those theories that see language development as dependent upon general cognitive growth. Piaget, for instance, argues for a continuity in which advances in language development arise from earlier acquired cognitive processes (Piaget, 1980).

5.1.3. Ibn Khalduun's theory of AMAL falls within the I-language approach since his theory aims at exploring the mind rather than the environment. Ibn Khalduun's approach represents AMAL as a mental state. *Al-malakah* describes the speaker's knowledge of the language, not the sentences that he produces. For Ibn Khalduun, AMAL is physically present among other mental faculties and should be described in psychological terms. Its precise physical location and form should also be explicitly described. He goes further to talk about not only AMAL but other mental faculties such as computation, logic, and so forth. For Ibn Khalduun, AMAL is concerned with what a

speaker knows about language and where this knowledge comes from. He treats AMAL as an internal property of the human mind rather than something external.

5.1.4. Chomsky has often debated the necessity for this separation which he regards "as an empirical question, though one of a rather vague and unclear sort" (Chomsky, 1981 b: 230). In the absence of more definite evidence, the uniqueness of language principles, such as structure dependency, points to an autonomous area of the mind devoted to language knowledge, a language faculty, separate from other mental faculties such as mathematics, vision, logic, and so on. (Cook, 1991).

*5.1.5.*Ibn Khalduun makes it very clear that syntax is the core of his theory AMAL. The first and most importnat among them (i.e. Lexican, Syntax, Style and Rhetoric, and Literature) is syntax, since it gives a clear indication of the basic principles used in expressing the various intended meanings.

5.1.6. Chomsky vey explicitly affirms the centerality of syntax within his theory. He states: “I will consider a language to be a set (finite or infinit) of sentences.” (Chomsky, 1957:13).

5.1.7. Krashen's differentiation between acquisition and learning echoes Ibn Khalduun's distinction between AMAL and the knowledge of syntactic rules. Krashen considers acquisition as a sub-conscious process identical in all important ways to the process children utilize in acquiring the first language (Krashen, 1985:1). In contrast, learning is conscious knowledge of a L2, knowing the rules, being aware of them and being able to talk about them (Krashen,1982:10). AMAL is seen by Ibn Khalduun as a universal mold abstracted in the mind, and derived from specific structures to which all of the universal mold conform . He describes the knowledge of syntactic rules as a "knowledge about the nature of (the faculty) and not the actual faculty; it is just like one who knows a particular craft in theory but cannot apply it perfectly in real terms." (Waafi III, 1962:1286).

5.1.8. Ibn Khalduun differentiates between AMAL and eloquence. He states that language faculty belongs to a theory of language knowledge while stylistic eloquence belongs to a theory of language use. "The author of a spoken utterance is like a builder or weaver; the proper mental form is like the mold used in building, or the loom used in weaving and if he abandons his mold, or abandons his

loom (his speech) will be corrupt. It should not be said that knowledge of the conventions and maxims of eloquence suffices in this respect. We say: they are merely basic scientific rules which are the result of analogical reasoning that the structure may be used in their particular forms" (Waafi III, 1962: 1303-1304). What emerges is scientific analogical reasoning that is sound and coherent, as is the analogical reasoning that formulates the rules concerning vowel endings. But the poetical styles that we try to establish here have nothing to do with analogical reasoning. They are entities that are firmly ingrained in the soul as a result of repeatedly imitating the structures in Arabic poetry when the tongue uses them fluently until the entity (of those structures) eventually becomes firmly ingrained. The grammar of the language faculty describes language in the mind, distinct from the use of language which depends upon the situation, the intentions of the participants, and other factors. Language faculty is independent of the socio-linguistic context.

5.1.9.1. Ibn Khalduun states that conformity to situational requirements complements the acquisition of AMAL which enables the speaker to convey intended meanings. "A speaker who acquired a perfect (language) faculty to combine individual words so as to (correctly) express the intended meanings and who is able to observe the techniques of composition, that make his speech conform to the requirements of the situation, has then reached his goal of conveying his intentions to the listener. This is what is meant by "eloquence". (Waafi III, 1962:1278-1279). He reiterates that AMAL is a mental image of the universal mold, different from the perfect expression of the idea or the basis upon which the meaning of a statement rests. The perfect expression of meaning is the task of eloquence. The image for the universal mold is the internal fabric of AMAL. (Op cit.:1303).

5.1.9.2. For Chomsky Internal-language (I-language) is concerned with what a speaker knows about language; it treats language as an internal property of the human mind, (Chomsky 1986a:46). For him, linguistics is the study of I-Language. "Linguistics is the study of I-language, knowledge of I-Language, and the basis for attaining this knowledge" (Chomsky, 1987; quoted in Cook, 1991: 13). On the other hand, E-Language treats language as a social phenomenon. It concentrates on the socio-cultural interaction between the speaker and the listener and the contextual setting in which the language is used. E-Language describes the properties of language "understood, independently of the properties of the mind" (Chomsky 1986a: 20).

5.1.9.3. Chomsky convincingly argues the postulation of an innate system of biologically endowed principles of UG which make up the initial state of the language faculty. Yet, he does not deny that a theory of language use complements a theory of language knowledge. He acknowledges that language is used for a purpose and, therefore, introduced the concept of "pragmatic" competence which "places language in the situational setting of its use, relating intentions and purposes to the linguistic means at hand" (Chomsky, 1980: 225).

5.1.10. In Ibn Khalduun's model, a characteristic of language is its creative aspect; the speaker's AMAL must be able to cope with sentences that have never been heard or produced before. Chomsky has completely eradicated the premise that language is merely a set of memorizable habits and strongly advocated the generative view of innate language capacity consisting in part of psychologically real principles which are acquired and manipulated via creative meaningful input.

5.1.11. In Ibn Khalduun's theory, learners do not acquire language competence instantaneously. This means that AMAL must be considered in the context of the language acquirer. AMAL changes over time depending on the quality of language evidence the learner is exposed to and the amount of constant and direct practice carried out in the language. Nevertheless, at any particular point in the acquisition process, the learner can be said to have an internalized grammar which constitutes the learner's current competence. According to the theory, the learner's competence can be represented by a series of these internalized grammars to achieve the final state of AMAL. The first grammar is transitional due to the insufficiency of language practice; therefore it is called *an attribute*. With more language exposure and more direct language practice, the attribute will be transformed into *a condition*. This condition is an attribute that is not yet firmly established in the mind. Having been exposed to sufficient language evidence and having used the language more directly, the learner will create *al-malakah*, an attribute which is firmly established in the mind. This final state instantiates absolute universal molds.(Waafi III, 1962:1279).

5.1.11.1. Ibn Khalduun's hypothesis that L1 learners go through acquisition stages underlies the comparatively recent hypothesis of developmental or interlingual grammar. The Interlingual Hypothesis assumes that the learner's approach to L1 is systematic and rule-governed, and that this is best accounted for by a series of

transitional systems, accounting for the learner's interim competence by means of an abstract rule system.

5.1.11.2. Chomsky pretends that language acquisition is instantaneous, a result of UG presented with a random sample of sentences; despite considerable learning experience, people can communicate readily by analogy. This instantaneous acquisition can be broadly explained in two ways: the first is that UG changes in the course of acquisition; the second is that the data available to a young child acquiring a language changes in the course of acquisition.

5.1.12. Ibn Khalduun's model has always placed the language faculty within the context of acquisition; the description of language faculty concerns an account of its origin or how it is acquired. The other extreme is AMAL which, to all intents and purposes, is static. The speaker may become more or less efficient at using language, or vocabulary items may be learned or forgotten, but competence is essentially complete and unchanging. The perfection or imperfection of the language faculty depends primarily on the quality of the language input in a corresponding relationship. The final state of *malakah* instantiates the syntactic principles and parameters subconsciously induced from the language input. The grammar is a mental reality that instantiates the syntactic principles and parameters of the language.

5.1.12.1. In Ibn Khalduun's theory, the child lacks any kind of language knowledge at birth. However, the child is endowed with an ability to think and an ability to extract generalizations about any human language. According to the theory, the child is exposed to the language evidence; given sufficient exposure to primary linguistic input and through constant language practice, an image of this evidence will be created in the soul of the child as a firmly fixed attribute. A grammar is created yielding one of the human languages. To start with, the child's mind is open to any human language but *al-malakaat* (faculties) do not emerge all at once. A child who is in the natural state, i.e., who has not acquired any language yet, has an easier time acquiring a first language and is better prepared to master a *malakah* in that language. Once the soul is colored (affected) by the *malakah* of the first language, it is no longer in its natural state. It is least prepared to master a second language like the first because the soul has been colored by the first language faculty.(Waafi II, 1962:942-943).

5.1.12.2. Chomsky believes that the principles of the various subsystems of the universal grammar and their interaction and the parameters associated with these principles are innately known by the

child. What the child learns is the values of the parameters and the elements of the periphery . . . along with the lexicon to which similar considerations apply (Chomsky, 1986a: 150). In Chomsky's model, the language faculty is partly innate in the mind and partly learned from language evidence.

5.1.13. According to Ibn Khalduun AMAL, the grammar representing one's unconscious linguistic knowledge, is a mental construct; it is psychologically real and it underlies language use. He defines faculties as "qualities and colors (images) of the soul (the mind); they do not come all at once." (Waafi III, 1962: 492). It is an abstract universal mold in the mind derived from specific structures to which all of the universal mold conforms. The speaker is like a builder or weaver; the proper mental form is like the mold used in building. Ibn Khalduun's conception of the language faculty, as an abstract universal mold underlying language use, can be equated with Chomsky's Universal Grammar as both falling in I-language proper.

5.2. Contrastive Concepts

5.2.1. On the other hand, in Chomsky's model, the projection problem is a genuine one in that there is a mismatch between the primary linguistic input and the system actually attained. The proposed solution to this problem is that the acquisition of a grammar must be mediated by universal grammar. According to Chomsky, different assumptions about L1 acquisition are fundamental to generative grammar and have led to the proposal that innate linguistic principles must be involved. The linguistic competence of adults is extremely intricate, complex and subtle and extends beyond the primary input to which the children are exposed. Therefore, three problems with the input are often discussed: (i) input underdetermines the final grammar, (ii) it is often degenerate, (iii) it does not contain negative evidence. For these reasons, language acquisition is often described in terms of a projection problem, a logical problem, or a learnability problem; that is, there is a mismatch between the primary linguistic input and the system actually attained. In generative grammar, the acquisition of a grammar must be mediated by Universal Grammar. The acquisition task can be schematized as follows:

Input→UG→Grammar

5.2.2. Universal Grammar consists of principles which constrain the form and functioning of grammars. It gives the child advanced knowledge of many abstract and complex properties of

language so that these do not have to be learned solely on the basis of linguistic input or by means of general learning strategies. In language acquisition, then, there is an interaction between the innate UG and the linguistic input from the language being acquired.

Chomsky postulates an innate system of principles and parameters of UG which make up the initial state of language faculty. To Chomsky, UG is part of the human genetic inheritance, a part of biology rather than psychology. The principles of UG lay down the general requirement a human language has to meet. The parameters, on the other hand, account for the systematic variation between languages. These principles and parameters are an internal property of the human mind; they are not learned but are already present in the mind. Language evidence fixes the parameters that account for the variation between languages. In short, in AMAL, principles and parameters of a particular language are subconsciously abstracted from language evidence; whereas in UG, principles and parameters are biologically present. In the former theory, they are learned, but in the latter they are innate and, therefore, applied. In AMAL, the principles and parameters are psychologically real as a result of exposure to language evidence whereas in UG, they are biologically present while language evidence activates them and fixes the value for the parameters. Certain assumptions about language acquisition are fundamental to Ibn Khalduun's theory and have led to the proposal that a subconscious AMAL will be created in the mind. The acquisition task can be schematized as follows:

Input→The Soul→AMAL.

AMAL consists of principles and parameters of the respective language input to which the child is exposed.

In AMAL theory, there is a corresponding relationship between the primary linguistic input and the system actually attained. An exact match exists between the quality of language input and *al-malakah*. On the other hand, in UG theory, the projection problem is a genuine problem whereby there is a mismatch between primary linguistic input and the system actually attained.

5.2.3. Ibn Khalduun's model can be equated with positions taken by developmental psycholinguistics. Bates and Mac Winney (1987) and Slobin (1986) advocate a universal explanation for the similarities in linguistic behavior of different children. They attribute the universality to functional and processing principles available to children. The focus of Ibn Khalduun's model is on universal processing

principles while UG is on universal linguistic principles. Although the two are not incompatible, it is likely that some aspects of acquisition are explained by some innate mechanism, some by processing principles, and some by neither of these. The solution offered by Ibn Khalduun to the acquisition problem is that the child comes to the acquisition task equipped with an ability to extract generalizations from input data. Contrary to Ibn Khalduun's model, Chomsky offers a more elaborate solution. The child comes to the acquisition task equipped with specific linguistic principles built-in in the mind in the form of universal grammar supplemented with parameters. Chomsky thinks that principles of UG are incapable of being learned by social interaction. (Cook 1991: 68)

6- Conclusion

6.1. This paper has not attempted to reconstruct in an exhaustive manner what Ibn Khalduun thought about language at that time, but rather to bring to light certain important insights of Ibn Khalduun that have been neglected, and often seriously distorted, in later scholarship. At that time, he had already discerned important concepts, with full awareness of their significance.

6.1.1. Similarly, in dealing with early modern rationalist tradition, Chomsky has used the same approach this study has used in connection with Ibn Khalduun. He proceeded in the manner of an art lover, who looks for what has value to him in the seventeenth century, for example, that value derives from the current perspective with which he approaches these objects (Chomsky, 1977: 78).

6.1.2. From the previous discussion, it has been shown that the concept of AMAL first introduced by Ibn Khalduun simply means language faculty as used in Chomsky's work. Ibn Khalduun's theory of AMAL from a linguistic perspective reveals basic similarities with some differences, between his theory and that of Chomsky's theory of language faculty. Given the previous circumstantial evidence, it can justifiably be assumed that Chomsky might have had access to Ibn Khalduun's Muqaddimah while his linguistic theory was still fermenting. Yet, it remains a plausible possibility that Chomsky had arrived at his theory of language faculty independently and on his own. The present paper does not tolerate the insinuation that Chomsky had borrowed the basic concept of AMAL without due recognition. It rather seeks to bridge the gap between mutually related modern and old branches of knowledge. This study has demonstrated the fact that

Ibn Khalduun, a Muslim scholar, six centuries ago, formulated ideas that have revolutionized human knowledge only in the 20th century.

6.1.3. Ibn Khalduun's theory presents human beings and their physical environment as the focal point of investigation. Human beings are born ignorant of all language knowledge, yet Allah (S.W.T.) has given them innate abilities to think and extract generalizations about human language input. Chomsky believes that there are qualitative differences between humans and other complex organisms. One of the unique human qualities is the ability to acquire a rich linguistic knowledge by being exposed to primary linguistic input. (Chomsky, 1977: 95)

6.1.4. Ibn Khalduun and Chomsky embrace an internal-language approach to the study of language. Their approaches conceive of language as a knowledge and internal property of the human mind. They also do not deny that a theory of language use complements a theory of language knowledge; this is a recognition of the E-language approach where language is treated as a social phenomenon. Both of them argue for the independence of the language faculty from other cognitive abilities. Creativity as a rule-governed phenomenon in language has been addressed by both authors. To both models of language, the acquisition of language knowledge (linguistic competence) is not an instantaneous process but a series of internalized grammars to arrive at the final state of language faculty. The centrality of syntax is stated as the core of both theories. Both authors consider language faculty as a part of human nature and the study of language as a specific domain of human nature that can help to formulate a significant concept of it. Both scholars admit that human nature is not within the reach of scientific inquiry.

6.1.5. It is reasonable that Ibn Khalduun assumes that the human mind is psychologically real, and its potential scope as well as its intrinsic limits are predetermined by Allah (S.W.T.). Chomsky assumes that the human mind is a biological system and based on this view, human reason is considered to be a specific biological system (Chomsky, 1977: 66).

6.1.6. Ibn Khalduun introduced a methodological dualism in connection with language. That is to say, the physiological side of language and the location of the language faculty in the brain can be studied by the ordinary methods of science, but in the case of the soul, certain preconceptions have been imposed which have virtually removed this study from the domain of scientific inquiry.

6.2. A basic difference between Ibn Khalduun's AMAL and Chomsky's language faculty lies in the fact the former theory treats the mind as a blank sheet, and the latter postulates an innate system of principles and parameters. According to Ibn Khalduun, man proceeds by induction and generalization in the acquisition of language, starting from a "blank" mind (slate), without any prior biological limitations. Within that model, language is no more determined by the structure of the mind than is the form of the primary linguistic input. Chomsky's theory of universal grammar which makes up the language faculty, a system of knowledge, postulates an innate system of biologically endowed principles and parameters that are internal components of the human mind.

6.2.1. In Ibn Khalduun's model, there is no paradox of a projection problem in language acquisition. The process of acquisition is a straightforward one-to-one relationship. There is a corresponding dependency between the quality of the primary linguistic input and the resulting language output. The abstract molds of the AMAL are derived by abstraction from the language input and placed in the imagination. No innate biological component imposes any constraints on the cognitive system.

6.2.2. In Chomsky's model, one must explain how, in spite of the fact that the child is presented with a limited set of and often imperfect fragmented sentences, the child succeeds in developing and internalizing the grammar of his language, developing a complex knowledge that can not be derived by induction or abstraction from the linguistic input. The explanation offered by Chomsky in this respect is that "this internalized knowledge must be limited very narrowly by some biological property" (Chomsky, 1977: 63). In short, although both Ibn Khalduun's theory of AMAL and Chomsky's theory of UG treat language faculty as an abstract knowledge, the two theories differ regarding the origin of this knowledge.

6.3. "The purpose of any scientific knowledge is that it can be shown to be wrong; in science you can accumulate evidence that makes certain hypotheses seem reasonable, and that is all you can do -- otherwise you are doing mathematics". (Chomsky, 1980 b: 80). From this perspective, Ibn Khalduun's theory is a scientific one, having reasonable hypotheses with sufficient evidence.

6.3.1. Based on these facts and others[5], one can justifiably conclude that Ibn Khalduun's approach is scientific and his linguistic concepts are modern. Furthermore and above all, he can be considered

to be the originator of the theory of Language Faculty. The reader obviously remains free to cast his judgment on this conclusion and to determine the usefulness and applicability of this discovery to his own field of work within the areas of theoretical and applied linguistics.

Endnotes

[1] Therc are great Muslim grammarians such as Siibawayhi, Ibn Jinnii, Al-Jurjaani and others who had contributed useful original work as far back as seven centuries before Ibn Khalduun.

[2] Rational - not rationalist in the sense of being adherent of a limited philosophical school - in the sense that in his inquiry he always sticks to logical principles and conclusions, and that his observations and argumentations are well founded and sensible. (Sharifi, 1985 II, 3: 4).

[3] S.W.T. is an abbreviation for *Subhanahuu Wa Ta^{C} ala,* a Muslim prayer said immediately after mentioning any of Allah's names.

[4] P.B.U.H. is an abbreviation for *Peace Be Upon Him.* A prayer said by Muslims after mentioning the name of the Prophet Muhammed (P.B.U.H.).

[5] Obviously, because of the limitations imposed on this paper by the nature of its topic, Ibn Khalduun's work provides various other useful concepts that have not been included in the current paper for the sake of brevity. Social factors affecting language use, for example, are concepts that deserve to be studied in their own right.

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ملخص البحث

ان الباعث الرئيس لهذا البحث هو الرغبة الأكيدة لدى الباحث في تسليط الضوء على الإسهامات المعرفية الجليلة للعلماء المسلمين الأوائل استنادا إلى معرفتنا الحالية. لذا فهذه الدراسة تسهم في إقامة البرهان بأن ابن خلدون عصري وعلمي في فكره اللساني ولبلوغ هذا الهدف قدم الباحث صورة وموجزة شرح فيها غرض الدراسة والطريقة التي اتبعها لتحقيق هذا الغرض. ولوضع الدراسة في إطارها العلمي والزمني لزم ذكر بعض المعلومات السابقة لتوضيح الرصيد الأساسي لها. ومن ذلك القيام بمقارنة سريعة بين ابن خلدون وتشومسكي مفكرين أصليين على اختلاف عصر يهما توطئة للموضوع الرئيس للدراسة، مع تفسير لبعض المصطلحات الخلدونية لمساعدة القارئ غير الناطق باللغة العربية. لإبراز أهمية عامل الملكة كسبب في الحفاظ على الخاصيات الرفيعة للحضارات الراقية ونقلها من حضارة لأخرى لزم إعطاء نظرة سريعة على العلم الجديد الذي أوجده ابن خلدون وسماه العمران. ومن ذلك تظهر أهمية الملكة اللسانية في حفظ اللغة الرفيعة ونقلها من جيل إلى جيل. بعد ذلك قدم الباحث تحليلا نقديا للمكونات الرئيسية لنظريتي ابن خلدون وتشومسكي اللسانيتين لإبراز ميزاتهما الأساسية والمقارنة بينهما لإظهار أوجه الاتفاق والاختلاف. أما أوجة الاتفاق فتتمثل في النقاط التالية :- ١- كلتا النظريتين تفترضان أن الملكة اللسانية مستقلة استقلالا تاما عن العمليات العقلية الأخرى كالسمع والبصر والفهم وغير ذلك. ٢- هذه الفرضية باستقلال اللغة أدى بالنظريتين إلى النظر إلى الملكة اللسانية كمعرفة في الذهن بالمقارنة إلى الاستعمال اللغوي كسلوك اجتماعي. ٣- هذه المعرفة اللسانية الذهنية تكتسب دون وعي من المتعلم مقارنة بالقواعد النحوية التي يتعلمها الشخص بوعي منه ٤- كلتا النظريتين تفرقان بين هذه المعرفة اللسانية الذهنية المكتسبة بدون وعي والتي هي اساسا القواعد التي يستنبطها النحويون من اللغة والقواعد التي يستخدمها البلاغيون كالتقديم والتأخير ٥- كلتا النظريتين تعتبران أن النحو أساسي في الملكة اللسانية ، لكنهما تعترفان بالدور المكمل للمقام في إيضاح النص.٦- كلتا النظريتين تثبت الجانب الإبداعي للملكة اللسانية. ٧- كلتا النظريتين تعتبران اكتساب الملكة اللسانية يتأتى على مراحل وليس دفعة واحدة. اما اوجه الخلاف فتتمثل في النقاط التالية:- يرى تشومسكي أن هناك تباينا واضحا بين المدخل اللغوي والمخرج اللغوي والذي يسميه مشكلة الإسقاط. والحل لهذه المشكلة حسب رأيه هو أن الطفل يولد ومعه ما يسميه القواعد الكونية كجزء من تكوينه البيولوجي. هذه القواعد الكونية هي التي تؤهله لاكتساب أي لغة إنسانية أما ابن خلدون فيرى أن الطفل يولد لا يعلم شيئا ولكن الله سبحانه وتعالى أعطاه قدره على التفكير وعلى استنباط قواعد اللغة من المدخل اللغوي وتثبيتها في خياله لتصبح كالمنوال الذي ينسج عليه في استعماله اللغوي. و بما أن قواعد تشومسكي الكونية جزء من التركيب البيولوجي للطفل لذا فهي غير قابلة للاكتساب. بينما يرى ابن خلدون أن الطفل يكتسب قواعد اللغة من المدخل اللغوي.

وبناء على ذلك ينهي الباحث هذه الدراسة بنتيجة حتمية وهي أن فكر ابن خلدون اللساني لم يكن عصريا وعلميا في آن واحد فحسب بل أصبح جليا بالبرهان أن ابن خلدون هو المؤسس الحقيقي لنظرية الملكة اللسانية.